THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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A GREAT AND GOOD INSTITUTION.

THE leading mercantile house of Utah Territory is Zion's Co-operative Mercantile Institution, which title, however, is commonly represented by the initial letters Z. C. M. I., and which again is often abbreviated and the institution spoken of as the Co-op. From editorials in the *Deseret News* of the 4th inst. we make some interesting extracts concerning this mammoth establishment.

The business was established under the direction of the late President Brigham Young, March 1, 1869. At its inception it gained a firm hold on the confidence of the people, which, by courteous treatment and attention to the wants of the public, as well as by strict business integrity, it has managed since to retain. Extraordinary precautions are taken to avoid loss by fire and other accidents. Besides carrying a heavy insurance, watchmen are employed inside and outside the principal business place in Salt Lake City, and as a proof that the former is awake and attending to his business, he is required to transmit signals every hour from different parts of the building to the District Telegraph Office, where a record is made of them and presented daily for the inspection of the managers.

It has acted as a sort of balance-wheel to the mercantile machinery of the Territory, carefully guarding the interests of the people, in preventing "corners" and preserving the equilibrium of prices as no other business firm in the community could or would have done.

It has done much in the way of establishing and encouraging home manufactures, carrying out this principle so far as to run the tannery department for some time at an actual loss. All its departments of home manufacture are now, however, established on a profitable basis.

Great efforts have been made by its various branches to secure to the

people the best possible prices for that which they produced and for which there is not sufficient market at home. When grain or other produce has been taken, the highest possible prices have been allowed, the managers being satisfied to make a profit on the goods without speculating on the produce also. During last month and this, eighty car loads of wheat will have been shipped from Logan branch of the Institution, to the East, where a market has been obtained at a figure which will just cover what the producers have been allowed for it. The same branch has recently shipped away $60,000 worth of eggs. The Institution has also done a great deal of good in furnishing employment to the people. Its regular employes number 390, and the sales, during the month of March last, exceeded by $10,000 those for the corresponding month of last year, thus demonstrating its growing popularity with the community.

In the semi-annual report just presented by the President to the stockholders, it was stated that the stocks of merchandise on hand, are valued at $1,144,960.81, of which nearly 79 per cent has been paid for. Included in this stock is $103,549.09 worth of home produced articles, such as boots and shoes, woolen goods, soaps, brooms, trunks, crackers, candy and matches. Merchandise and cash on hand aggregate $1,189,192.78, or over 65 per cent. more than the sum total of the liabilities, exclusive of capital and reserve fund.

For freight and express charges, $137,784.94 has been paid for the half year, and the sales during that time have been about $1,700,000. In the shoe factory, there were turned out 11,590 pairs of boots, and 80,465 pairs of shoes, at a cost of $148,515.12. The tannery used 4,362 hides, 1,157 skins, and produced $53,070 worth of sole leather, buff, wax upper, calf and kip skins. At the clothing factory, $59,493.51 worth of clothing was manufactured. The total product of these three manufacturing departments is valued at $253,014.77, and they give employment to nearly two hundred operatives.

The undivided profits for the half year amount to $64,213.98. Five per cent. dividend was declared upon the capital stock, which will take of these profits $49,999.80, and the balance will be credited to the reserve fund.

It must be very gratifying to those who delight in the prosperity of Utah, to see these favorable results of an institution based upon co-operative principle. By such means capital finds a fair and profitable investment, employment is created, and beneficial results secured to the community generally. We hope that this principle of co-operation will increase among the Saints until all interests are embraced therein, and the union of the Saints in all things temporal as well as spiritual shall be secured.

A FAREWELL TESTIMONY.

Falkirk, April 9, 1880.

President Daniel H. Wells,

Dear Brother,—When about to leave my native land to go up to the place which the Lord has appointed for the gathering of His people in the latter days, according to the predictions of the prophets, I desire an opportunity

through the medium of the STAR, briefly to express the gratification and pleasure I have always had in associating with the Saints with whom I have become acquainted during the little time since my conversion, and to bear my testimony concerning the truth, of which I am one of the many happy recipients. Praying our Father in heaven that our mutual faith may thereby be stimulated, and that all our future efforts in the work whereunto we are called may be blest of God and tend to aid the upbuilding of His Church and kingdom.

I was baptized into the Church of Jesus Christ of Latter-day Saints and confirmed a member on the 17th April, 1884. Since then, have been the happiest and also the most painful times I have experienced in all my life. Happiest: in that I know I have passed from death unto life and have been made an heir to eternal glory, in as much as I am willing to endure unto the end. Most painful: in that some of the dearest ties of affection I ever formed have been severed, and I have been branded as a blackguard, a deceiver, a deluded fool and everything that is associated with evil. Yet, notwithstanding, I rejoice in the position wherein I stand, and think myself honored to be accused of all such things for the Gospel's sake. How truly can they who are born of the spirit say: "Old things are passed away; behold, all things are become new." Compared with the darkness we once walked in, the light in which we now walk is indeed a marvel and a wonder.

I am glad I can say I know our Father in heaven has again established His work upon the earth in these the latter days. I realize that, from the Prophet Joseph Smith down till to-day, God had and still has His authorized servants in our midst in all the various offices of the Priesthood. These things I know in common with all my brethren and sisters: "For by one spirit are we all baptized into one body," and we know it every one of us individually and independently for ourselves, by the power of the Gospel, because we have been all made to drink of the same spirit.

To my friends who are investigating for truth I would say: lay aside all prejudice, resolving to be satisfied of the true nature of what is called "Mormonism" before casting it aside. Those who will do so can never find "Mormonism" wrong, but on the contrary—truth eternal.

I can testify these things, having fully proved the promise made by "Mormonism," viz: that by yielding obedience to its principles any one can receive a knowledge of its truth. But some may feel as I did before putting the Gospel to the test. Previous to complying with baptism—the ordinance, according to the Scriptures, for the remission of sins and preparation for the gift of the Holy Ghost—I could not understand what more satisfaction one could have than the conviction of the truth I then possessed. Now, it would be contrary to the Scriptures were it possible to receive a knowledge of the Gospel without the Spirit of God; so to receive that Spirit, it is necessary to seek after it and obtain it in the way appointed. Our Lord said: "He that climbeth up some other way, the same is a thief and a robber." The Spirit will not dwell where sin is, therefore we must have our sins remitted, in order to obtain the Spirit which alone imparts knowledge and will lead us into all truth, as well as teach us to discern error, and the only way the Scriptures teach by which remission of sins may be obtained is by baptism: Acts ii, 38; Matt. xxviii, 19, 20; 1 John ii, 3-6.

In conclusion, my desire is to leave here and gather to Zion, that I may be the more able to assist in advancing the work of the Lord, and hoping soon to meet in Zion many of those I have formerly associated with in the land of my birth.

I remain your brother in the Gospel,

JAMES GILLESPIE.

MINUTES OF THE LIVERPOOL CONFERENCE,

HELD AT 1, FALKNER STREET, LIVERPOOL, SUNDAY, APRIL 12, 1885.

PRESENT on the stand: Daniel H. Wells, President of the European Mission; C. W. Penrose, President of the London Conference; C. J. Arthur, George Osmond and H. L. James, of the MILLENNIAL STAR Office; John W. Thornley, President of, and L. John Nuttall, jun., Jesse B. Martin, jun., Richard R. Fry, James R. McPherson, James Ritchie, Melvin D. Wells, Traveling Elders in the Liverpool Conference; Moroni L. Pratt, President of the Nottingham Conference; George F. Hunter, President of the Glasgow Conference; Elders James L. McMurrin, of the Irish Mission, James G. Crane, of the Glasgow Conference, and L. P. Neve and John Falt just arrived from Utah.

Meeting opened at 10-30 a.m. with singing, prayer by Elder Penrose, and singing again.

Elder Nuttall being called on to give his report of the Upper District, which includes Preston, Blackburn, and Over Darwen, said there are three organizations in his District, containing 15 to 20 members each. Meetings are well attended, and most of the Saints are trying to live their religion. There are a few scattered in the District who cannot attend the meetings, and he was sorry to say some were careless. He and Elder Martin were trying, by visiting, distributing tracts and out-door preaching, to bring the Gospel to the people. As a servant of God he was always ready to bear his testimony to the truth.

Elder Fry reported the Lower District, which extends from Wigan to Runcorn, and said he felt great pleasure in working in the midst of the people. There are two organized Branches in his District, one containing from 30 to 40 members. He is trying to get the people to attend to their duties and live their religion. He was glad of this opportunity of again bearing his testimony that Joseph Smith was a Prophet of God, and prayed that God would bless the honest in heart.

President Anakin said that before he was appointed to preside over the Liverpool Branch, it had been disorganized for a time. He had tried to do his duty, and was happy to say the Saints, generally, were trying to live their religion, and the meetings were fairly attended. He prayed that our heavenly Father would assist him to do his duty, and that the blessings of God would rest upon us.

President Thornley said he could endorse the remarks made by his brethren. He found in his travels many good Saints, and there, he was sorry to

say, are not living their religion as they should do. He said that when we have received the ordinances, we have not done all that is required for our salvation; it requires diligence and carefulness in attending to all the principles of the Gospel, and an observance of all the laws which God has instituted for our salvation.

Elder Osmond said he desired an interest in the prayers of the Saints. In order to receive blessings, we have to come together with a desire to secure those blessings. He spoke of the parable of the sower, and showed how the Gospel seed was received and bore fruit according to the fitness of the hearers to accept it. He said all could have a testimony for themselves, as Jesus said he that would do the will of the Father would know of the doctrine.

Elder Arthur was pleased to be able to bear his testimony with his brethren, as he felt the responsibility that is on all members of the Church of Jesus Christ of Latter-day Saints who have arrived at the years of accountability. He knew it would be impossible for man to organize such a Church as this.

Meeting closed by singing, with benediction by President Wells.

Afternoon service was opened at 2-30 with singing, prayer by Elder C. J. Arthur, and singing again.

The Sacrament was administered by Elders Nuttall and James.

Elder Pratt said, realizing as he did the necessity of one who stands to instruct his fellow men having the Spirit of the Lord to comprehend the plan of salvation, he asked the prayers of the brethren that he might receive that Spirit. This is the day and age when there are many conflicting opinions, still all claiming to have the truth. Some will go so far as to say that all are right, as one may say there are many roads to London. The Roman Catholics teach that the Pope of Rome is infallible, and this is contradicted by others. Truth cannot contradict itself. We cannot find one church on earth established in the same order as the Church was in the time of our Lord Jesus Christ, except the Church of Jesus Christ of Latter-day Saints. We accept King James' translation of the Bible, and are satisfied to be judged according to its teachings.

Elder McMurrin was pleased to be called to address his brethren and sisters, and to know that he had the happiness of being a representative of the truth. He illustrated from the book of Daniel, the wonderful fulfillment of prophecy in these our days, when the stone cut from the mountain without hands is growing mighty, to break in pieces the kingdoms as typified in the image seen by King Nebuchadnezzar in vision.

Elder Penrose spoke on the principles of faith, repentance, baptism, and the gift of the Holy Ghost.

Meeting closed with singing, and benediction by Elder Ritchie.

Evening service was opened at 6-30 with singing, prayer by Elder George Osmond, and singing again.

President Wells had great pleasure in standing before the people. The plan of salvation is sufficient, if we but adopt the one revealed to us by our eternal Father from the heavens in these our days. The English people generally believe in God; they are not so infidel as some other people. We are placed on this earth for a purpose, and are not here haphazard. We are

tabernacled here from our eternal homes in the heavens, where we have existed in the eternities, in order to acquire additional knowledge and blessings and glory if we use our opportunities aright. Jesus prayed that those whom His Father had given to Him should be with Him as before. If we wish to obtain celestial glory, we must live according to a celestial law. All will receive some glory, except those who have committed the unpardonable sin. The soul is not perfect without the body. Through Jesus Christ our spirits will again be united to our bodies, and then we become immortal in the resurrection.

Elder Penrose was pleased to have the opportunity of addressing so many people as formed the congregation this evening. Many of the principles will seem strange to many present. The things of God often appear foolishness in the eyes of the people, but the things of the people often are foolishness in the sight of God. After an eloquent address by Elder Penrose on the principles of the Gospel, proving from the Scriptures that God had spoken from heaven in this our day, and that the Church of the time when our Savior was living on the earth is again established never to be taken away, the meeting, which was numerously attended, was dismissed with benediction by President Wells.

J. W. WHINYATES, Clerk.

UTAH NEWS.

(Summarized from Territorial Papers.)

A few cases of diphtheria have been recently reported in Salt Lake City.

The Ogden river is overflowing its banks and causing considerable damage.

The sexton of Salt Lake City reports a total of 35 deaths for the month of March.

Strawberries and green peas appeared in Salt Lake markets early this month.

Conference opened on the morning of the 4th inst. at Logan, Apostle Franklin D. Richards presiding. The weather was very fine.

It is said that over a thousand ministers of different denominations have already besieged President Cleveland, begging him to have the Edmund's law enforced.

Father John Tuddenham, the Curator of the Deseret Museum, was stricken with paralysis and died suddenly at his residence in Salt Lake City, on the morning of the 6th inst.

The Utah Commission were to hold a meeting in Salt Lake City on the 10th of April, when it was expected they would take into consideration the new state of affairs caused by the recent decision of the Supreme Court.

Large, smooth, brown worms are completely destroying the fields of lucern in Bountiful and vicinity. These worms are about the size of the tent caterpillar, that made such havoc of the foliage of the trees last year, but their appearance and habits are quite different.

The *Deseret News* wisely advises those in Utah who desire to send for their friends in Europe to do so in time to have them go by one of the first three companies, as the rates of emigrant fares across the sea may afterwards be increased. The same consideration should impel the European Saints intending to emigrate, to make every exertion to leave by these companies.

Some of the principal Scandinavian business men of Salt Lake have decided to form a stock company, under the name of "The Scandinavian Publishing Company," for the purpose of promoting Scandinavian literature. The capital stock of the company is put at $10,000. Arrangements have been made for the purchase of the two now existing Scandinavian newspapers, *Bikuben* and *Utah Posten*, of which the former will be continued.

Mr. J. Nielson, of West Weber, recently met with a serious accident. He was leading a horse to water, when the animal became unmanageable and kicked him in the face, completely smashing his nose, his right cheek bone, the bone of the orbit, also damaging the eye, and loosening all his upper teeth. It is also thought his jaw bone is fractured, but it has not been ascertained yet, in consequence of the terrible condition of the patient. Dr. John Driver, of Ogden, was sent for, and did all he could to make the unfortunate man comfortable, but his nasal organ is entirely gone.

John Newton and Son have been successful in striking a subterranean stream of water by sinking an artesian well on the premises of Matthew Barnes, a citizen of Salt Lake, who lives at 258w, on Third North Street. Others also have been successful in obtaining a supply of water in this way, and many more will be induced to thus increase the water supply of the city. These wells are not bored as is usual in such cases, but the pipes are driven down until the stream is struck, when the water forces its way up. In the latter case, the water was reached at a depth of fifty-nine feet, and it will rise through the pipe, which is an inch and a quarter in diameter, to a height of ten feet above the surface, and flow out at the rate of about thirteen gallons per minute.

The *Deseret News* records the death of Elder John Pack, who died suddenly at his residence, on Saturday evening, April 4th. He was born on the 20th of May, 1809, at St. John's, New Brunswick; was baptized in his 26th year, in the State of New York, and was ordained an Elder in the same year by Orson Pratt and Luke Johnson. He went to Kirtland in 1836, and the next year to Missouri, where he shared in the persecutions of the Saints. At one time he was taken prisoner, with his wife, on Grand River, and was condemned by the mob to be shot, but no one being willing to be his executioner, he was released. He gathered with the Saints to Nauvoo, from whence he went on several missions to the Eastern States. He was an active member in the company of pioneers who went to Great Salt Lake Valley in July, 1847. In 1849 he, with President John Taylor and Curtis E. Bolton, went on a mission to France. In 1869 he performed another mission to the United States, since which time he has been an active member of the Priesthood at home. He was the father of 43 children, had 89 grandchildren, and 5 great grandchildren.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 27, 1885.

THE U. S. SUPREME COURT DECISION IN THE UTAH CASES.

The decision of the Supreme Court of the United States, in the cases against the Utah Commissioners, to which brief reference was made in the MILLENNIAL STAR of April 13th, is deserving of more than a passing notice. It is a very important ruling. It goes much farther than the question, principally involved, as to the authority of the Commissioners; it treats on the powers of Congress over the Territories. It may therefore be considered under two separate heads, the authority of the Commissioners and the powers of Congress.

The five Commissioners, whose office was created by the Edmunds act of 1882, were appointed by the President and Senate at a salary of $5,000 per annum. The law defines their duties clearly. They are authorized to appoint the registration and election officers of Utah who are to proceed under the laws of the United States and of the Territory. The Commissioners have no further duties to perform, except in the case of the election of members of the Legislative Assembly, when they are to count the votes and issue certificates to those who appear to have been elected. Nothing else is required of them. Laws creating offices and defining duties of this character are to be construed strictly. The incumbents must not assume more than the statute prescribes.

But the Utah Commissioners, after appointing the registration and election officers, proceeded to enact rules for their guidance, and to formulate a test oath for voters by which many thousands of citizens were excluded from registration, and consequently prevented from voting. They also sat as a judicial body, deciding as to the eligibility of voters under their own rulings. All this was assumption and presumption. The Supreme Court, very properly, declares all such rulings and decisions, including the obnoxious test oath, void and of no force in law.

The responsibility, however, for the exclusion of voters from the polls by these improper proceedings falls, not upon the Commissioners, but upon the officers who acted under their illegal instructions. This part of the decision seems at first sight unjust. But on closer examination it will appear legally correct. The rulings of the Commissioners were void *ab initio*. They were utterly and completely unauthorized. The registration and election officers

ought not to have paid any attention to them. Those officers are required by the statute to proceed under the laws of Congress and of Utah, and not under the dicta or direction of any man or body of men. If they were foolish enough to disregard the law and, in their eager anxiety to oppress a certain class of the citizens of Utah, proceed under unlawful regulations to disfranchise lawful voters, they should be held liable for their malfeasance in office. This, the Supreme Court ruling establishes beyond doubt. The Court says: "It cannot be alleged that they (the Commissioners' rules) had the effect in law of preventing the registration of the plaintiffs, for the registration officers were not bound nor authorized to obey them, and if they did so they did it in their own wrong. There was no relation between the Board and the officers appointed by them of principal and agent, so as to make the members of the former liable for what the latter may have illegally done under their instructions."

The whole machinery of regulations, oaths, rulings and decisions of the Commissioners is thus swept away, and elections in Utah are to be conducted under the laws of Utah and such laws of Congress as may be applicable. The effects of this cannot fail to be beneficial, and the victory achieved by the voters ought to prove a lesson to men "clothed in a little brief authority."

In regard to the powers of Congress, the Supreme Court, Justice Field—the only Democrat on the bench, dissenting, decides that in political matters it is supreme over the Territories and their inhabitants. That Congress may say whether "any of the people resident in a Territory shall participate in the election of its officers or the making of its laws, and therefore may take from them any right of suffrage it may have previously conferred, or at any time modify or abridge it as it may deem expedient." There has never been a decision of the Court of last resort on this subject which is so sweeping in its character and effects. It is the very essence of the Republican doctrine of centralization. It is the antipodes of Democratic principle. It clothes the national government with powers that rightfully belong to the people. There is nothing in the Constitution which authorizes this extreme and sovereign authority. That instrument is open, to be read of all men. Common sense and the plain meaning of language are to be considered in arriving at an understanding of its provisions.

The Supreme Court is final as an appellant body, it is true. It is the highest tribunal in the United States. But it is not infallible, and it has had occasion more than once to change its views and reverse its own rulings. It is only a part of one of the branches of a government that springs from the people, and the people, therefore, may review its acts and pronounce judgment upon them, such review, of course, being only a matter of opinion. Opinion, however, in a popular government, is a mighty force in shaping the destinies of the nation.

The Constitution of the United States after bestowing certain defined powers upon Congress and other departments of the national government, declares that all other powers are reserved to the States respectively or to the people. Connected with this is the statement in the Declaration of Independence that all governments derive their just powers "from the consent of the governed." The theory, then, which bestows on Congress powers

not enumerated in the Constitution, and which violate the principle of popular sovereignty, admitted to be the foundation stone of the temple of liberty, and essential to the American system of government, must be considered by all believers in true democracy as hostile to the genius of that government. If Congress may deny to thousands of American citizens any participation in the election of officers, and the making of laws to which they are made subject, then the statement that it is part of a government of the people is untrue, and the professions of political freedom in which the United States indulge are a delusion and a snare. It would be extremely difficult for the Supreme Court to show from the Constitution where Congress derives any such power as that which is accorded to it by that Court.

Still more inconsistent, if possible, is the doctrine that Congress may take from those citizens "any right of suffrage it may previously have conferred." The elective franchise is, doubtless, a privilege conferred upon the citizen by law. But when it is once bestowed and exercised it becomes a vested right and the property of the citizen, of which he cannot be deprived except by due process of law. This has been established by a former ruling of the Supreme Court, and "due process of law" has been by it defined as a judicial action. Congress, therefore, cannot legislate away the property which citizens hold in the franchise without doing violence to the Constitution and to the rulings of the Supreme Court itself. A legislative body may create new qualifications for voters, but that is very different. What the Court asserts Congress may do is to deprive citizens of rights and property without trial and judgment, and thus assume the functions of the judiciary, all of which is contrary to established principles and the decisions of courts.

There are in the Territories about seven hundred and fifty thousand people; sufficient to form a number of sovereign States in the American Union. They live on land they have purchased from the American government, and are most of them American citizens. And we are gravely told by the Supreme Court of the United States that they are all the political slaves of Congress. That Congress can withhold from them any voice in their own political affairs. That Congress can give them a measure of political power and then take it away at will. That Congress is sovereign and supreme over the people of the Territories. Thus the principle of local self-government, which is the very life and light of democratic institutions, is snuffed out at a pinch by this arbitrary ruling of a Court straining after a radical conclusion for some special purpose.

The object of the Court is evident to the citizens of Utah. It is to justify extreme measures against the people called "Mormons," or Latter-day Saints. Ordinary methods have failed to meet the desire of the clergy and other fanatics to root them out. In other words, constitutional and regular measures cannot reach them, therefore extraordinary and unheard of proceedings are to be taken, and these must be justified by some color of law. It is sorrowful to see the highest court of a great nation stooping to the sophistry of the casuist and the arts of the pettifogger, to palliate the doings of those who would trample on the rights of American citizens, and violate the sacred principles of American freedom. It is an ominous sign of impending doom. The anger of a just God will be kindled against such doings. All

nations and peoples are in His hands, and a day will come when governments and courts, as well as individuals, must be tried by the fires of truth and weighed in the scales of eternal justice.

C. W. P.

OPPOSITION OF RELIGIOUS TEACHERS TO "MORMONISM."

MANY people who do not reflect very deeply, take it for granted that the religion of the Latter-day Saints must be wrong because it is bitterly opposed and condemned by the great majority of religious teachers. Such people rather naturally think that the best authorities on religious matters are those who make them a study and profession, and as we may leave politics to the politicians, and the determination of questions of science to the scientists, so we may safely trust all matters that pertain to our eternal salvation to those professing physicians of the soul—the clergy.

But while these conclusions may be, as we have said, rather natural, a very little reflection will convince us they are not by any means safe nor sound, and if there are any questions on which it is more particularly necessary for us to be right, they must be those which pertain to our eternal welfare. We cannot afford to make any mistake in regard to *them*. Better be wrong in all other matters that relate to us in any way, than on these the most important of all.

If we take notice of the lessons taught by the history of the past, we will soon come to the conclusion that the judgment and decisions of religious teachers and professors are by no means infallible. As a matter of fact, whenever a dispensation of God's work has been introduced to the world, it has been in nearly every instance, most strenuously opposed by the popular religious teachers of the day. No class of people were more bitterly opposed to the mission of our Savior than they. Nor is it difficult to analyze the cause of their determined hostility on this and other occasions. Inasmuch as they were not willing to receive the truth themselves, the powerful motive of self interest impelled them to do their utmost in preventing others from receiving it. No class of people had more to lose by the general acceptance of the Gospel than they. The success of the new faith meant the ruin of their craft and the loss of their employment. Of course these motives were very unworthy ones, but that they were really influenced by them is very evident from their acts and the declarations of the Savior.

Human nature is much the same in all ages, and similar causes operating upon it produce similar effects. In our day the preaching of the Gospel as taught by our Savior, with the same gifts, powers and blessings, arouse the same elements of opposition. Instead of taking the Scriptures of divine truth and testing the religion of the Latter-day Saints by them, we find the great majority of the religious teachers of the day condemning unheard the plan of salvation offered them, and manifesting the same unreasoning prejudice and hate which distinguished their prototypes in the early days of Christianity. We know these assertions will seem strange to those who believe we are living in the full blaze of Gospel truth. It is true that since our Savior's time Christianity has become popular, but its popularity has been

purchased at the price of the purity of its principles, and the efficacy of its ordinances as now taught. From a system of heavenly precepts requiring a constant exercise of faith and good works, and an obedience to sacred ordinances, not only taught but most scrupulously practised by our Savior himself, Christianity has degenerated to a mere form and profession of belief. This form of godliness without the power, has thousands of teachers and professors, and when the Latter-day Saints appear upon the scene proclaiming the Gospel in its former purity and power, we find the great majority of these religious teachers not only rejecting the truth themselves, but seeking to prevent others from receiving it, and heaping persecution upon the Saints. The mobs that despoiled the Latter-day Saints of their homes and possessions in Missouri and Illinois, were not only encouraged by professing religious preachers, but in many instances were actually led by them, and even at this present time there are not wanting religious teachers of great eminence and popularity, such as the reverend Talmage, who advocate the destruction of the Saints by the sword and cannon. We also learn that short as the time is since President Cleveland has been inaugurated President of the United States, he has been supplicated by more than a thousand clergymen to encourage a proscriptive and persecuting course of action towards the "Mormons."

Of course we are aware that many of these gentlemen will justify their conduct by the assertion that the Latter-day Saints are not fit to live, an argument, by the bye, precisely similar to that used by their ancient prototypes when they persecuted the former-day Saints, and a very handy one for all religious bigots and persecutors in every age of the world. The spirit of the Gospel of Jesus Christ is utterly opposed to such a heroic manner of dealing with those who differ from us in doctrine and belief, and advocates methods of reform and conversion in preference to those of destruction and death. The fact of the religion of the Latter-day Saints being bitterly opposed and persecuted by so many of the religious teachers and preachers of the present day, is no argument against its truth. It is rather an indication that as these characters thus show themselves destitute of the spirit of the Gospel, they are equally lacking in its substance; for persecution is the favorite argument and weapon of error, and they who resort to it tacitly admit that they are destitute of the more powerful weapons of reason and truth.

G. O.

ARRIVAL.—The S. S. *Wisconsin* arrived at New York last Wednesday, at 9 a.m.

BAPTISMS.—President Anthon H. Lund writes us that they had a splendid Conference in Aarhus, Denmark, on Sunday, 15th inst., and that forty-two new members had been baptized during the winter.

MANCHESTER CONFERENCE.—The Manchester Conference will be held on Sunday, May 3rd, at Cleveland Assembly Rooms, Manchester. Meetings at 10-30 a.m., 2 and 6 p.m. President D. H. Wells and Elder Penrose will be present.

PRIMROSE DAY.—The primrose was a favorite flower with the late Earl of Beaconsfield, and the 19th of April, the anniversary of his death, has been set apart as Primrose Day and kept as a holiday. We know not how general has been the observance of this custom in other parts of England, but here in Liverpool, if Disraeli is cognizant of affairs on this mundane sphere, he must have been well satisfied with the honor paid his memory. As the 19th of April this year came on Sunday, the people seemed a little uncertain what day should be observed as the holiday, so they compromised the matter by celebrating Saturday, Sunday and Monday. The statue of Earl Beaconsfield, in front of St. George's Hall, was prettily decorated with primroses, and large crowds assembled around it to hear the praises of England's great premier told and retold by impromptu and amateur orators.

ABSTRACT OF CORRESPONDENCE.

FROM THE FAR EAST.

In a letter written from 54, Dharamtala Street, Calcutta, and dated March 31, 1885, Elder H. F. McCune says:

"I and Elder Milson R. Pratt are in good health, but do not find the people in this part of the world willing to receive the Gospel message. We are distributing tracts among the soldiers, and bearing our testimony whenever opportunity presents itself to us. War seems imminent between England and Russia, and great preparations are going forward in this city and surrounding stations, where they have factories and foundries for the manufacture of engines and missiles of death and destruction.

"We receive the STAR regularly, and they are very welcome to us.

"The weather is extremely hot here now, and they say it will be a great deal more so in another month."

A TRAVELING ELDER'S REFLECTIONS.

Elder Joseph S. H. Bodell writes to us as follows from 13, Fleet Street, Brighton, under date of April 20, 1885:

"Having been thinking of the position of my brethren and sisters who are persecuted for obeying the laws of God rather than the laws of men, I have felt impressed to write a few lines on this subject. In the first place, I am led to speak a little on the rise of the Church of Jesus Christ of Latter-day Saints. In the year 1820, the time had arrived for the Lord to again reveal His mind and will to His children here on earth, so He chose the young boy Joseph Smith to be the instrument in His hands of restoring His Gospel to the earth again, in fulfillment of the predictions of the Prophets. No sooner had Joseph Smith testified that he had received a vision, than persecution arose, wicked men from that very moment sought to take his life, and when he had accomplished the work that the Lord appointed him to do, he, like his divine Master, sealed his testimony with his blood. His followers have also been persecuted, and many of them have been slain for the testimony they bore. The Saints have been driven from their homes to the far western Rocky Mountains, where they were expected to starve to death. But when their enemies saw that they did not starve, they sent the flower of the United States army to make an end of the Latter-day Saints. However, they did not accomplish their evil designs, for instead of destroying the Mormons from off the face of the earth, as they intended to do, they gave them a good start in prosperity, and it turned out a blessing instead of a curse. Since that time the Saints have grown and

increased and spread, and the little stone that was cut out of the mountain without hands, has begun to roll on the toes of the image a little harder than ever. Satan knows that his time is short, and he has set his agents to work to try and overthrow the purposes of God.

"I find by reading the *News*, that since my departure from my mountain home, a great many of my brethren and sisters have had to leave their homes, and some of my brethren have been thrown into dungeons, not for breaking Constitutional laws, nor for stealing or murder, but for obeying the commands of God. Some of my brethren have had to flee from America, the land that boasted in her freedom. Shame on the United States! that many of her children have had to flee to different parts of the earth for protection. When I think of the position of my brethren and sisters who have made comfortable homes by their labor, and have tilled the soil and made Utah what it is, and the desert to blossom as the rose, and whose hair has become white in the defense of truth and righteousness, who now have to leave their homes and families, and everything that is near and dear to them, simply because they worship God according to the dictates of their own consciences, and allow all men the same privilege; I say shame and disgrace to the United States for her cruelty!

"Though we are persecuted and spoken evil of the world over, we rejoice in the day of salvation, for the Savior says: 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you' (Matt v, 11, 12). The Savior in speaking to His disciples on one occasion said: 'If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also' (John xv, 19, 20). We are told in the Scriptures that all who live godly in Christ Jesus shall suffer persecution. The Lord also has told us in our day, that He will have a tried people. The Savior says: 'Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh' (Matt. xviii, 7).

"We live in a great day; we live in the day when the Savior has said we shall be hated of all nations for His name's sake. The question may be asked by some, 'What is the reason that the Latter-day Saints are spoken evil of the world over; and what is the reason that all the Christian denominations will join hands to persecute the 'Mormons,' as they are called?' It is simply because we will not bow down and worship their God, who has neither 'body, parts nor passions.' Shall we, as Saints of the living God, bow in submission and yield obedience to the commands of men? No, never! But we, like Daniel of old, will maintain our integrity and serve our God, and leave the result in His hands. It would be well for the United States and other nations to take the advice of a certain man named Gamaliel, who lived in the days of the Apostles. When Peter and John were before the council for preaching the Gospel of Christ, Gamaliel stood up in their midst and said to them: 'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest happly ye be found even to fight against God' (Acts v, 38, 39).

"Having said so much on this subject, I will add that I am feeling well in my labors, and my desire is to serve the Lord while I am young, and in my early days devote myself to my Redeemer's cause. I ask God, our heavenly and eternal Father, to pour out His holy Spirit upon His people, to comfort us in the persecutions that we are enduring, and to enable us to live humble and prayerful before Him at all times. May our voices always be heard in defense of the Gospel of Christ. We are little concerned as to what the United States, or all nations combined, can do against us, for the Lord has promised to fight our battles if we will keep His commandments. Then let us live our religion and serve our God, that we may be numbered amongst those who have their names written in the Lamb's book of life."

Duty is the end and aim of the highest life; the truest pleasure of all is that derived from the consciousness of its fulfillment. Of all others, it is the one that is most thoroughly satisfying and the least accompanied by regret and disappointment. In the words of George Herbert, the consciousness of duty performed "gives us music at midnight."

MANHOOD'S HIGHEST TYPE.—Hands educated and mind cultivated make the highest type of manhood. Neither the hand nor the head can alone "construct." In the constitution of society, however, since men are variously endowed, the occupations of some supplement the pursuits of others. Benefits are exchanged and deficiencies supplied. The wholesome condition of a community is maintained by the mutual respect of its members, and he best understands the difficult problems of society, who gives every man his due, maintaining his own value and recognizing that of others. The hand, guided by reason—and, naturalists say, one fifth of the fingers, even the thumb alone—demonstrates man's superiority over the brute.

CÆSAR'S ASHES.—A correspondent sends us the following: In the year 68 of the Christian era, the Emperor Galba, who had been proclaimed—in Spain—by one of those military proclamations which brought the colossal power of Rome to ruin, was deposed by the same expeditious proceeding and beheaded by the Prætorians in the forum. The same fate fell, shortly afterwards, on his adopted son and successor, designated on the throne with the title of Cæsar, Pison Licinianio, a young man of great merit and the hope of the empire. His widow, Verania, succeeded with great pains in recovering his body, in giving him a decent funeral, and a sepulchre for his ashes, as it is well known that cremation was the established custom of the Greeks and Romans. This tragical history has just had the most unexpected *denouement*. In the excavations that are now being made in Rome for the purpose of town improvements, there was discovered a few days ago the sepulchre of the Pison family, with seven tombs, in a perfect state of preservation, and amongst them that erected by Verania to her husband. Mr. Mariani, the owner of the ground, being informed of the discovery, hurried to the spot, to find that the workmen had emptied all the tombs. Some of the urns had already disappeared, but there remained one, not long opened, that of Pison, who was once on the point of becoming the master of the old world. "Where are the ashes?" asks Mr. Mariani. "The ashes!" replies the workman, pretending to be surprised. Mr. Mariani insists, and at last, on being pressed, the workman confesses. "Indeed," he says, "there were ashes in this urn as well as in the others; and as they were white and clean and there were plenty of them, I gathered them into a basket and sent them home to my wife to make lye" (lessive). After being preserved for over eighteen centuries, the ashes of Cæsar, in whose veins flowed the noble blood of the great Pompey, have come with those of other members of his family to be used by a washerwoman to clean dirty linen. The above brings to one's mind Shakspeare's lines something to this effect:

"Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away."

—*Daily Post.*